

THE

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# SHEKEL

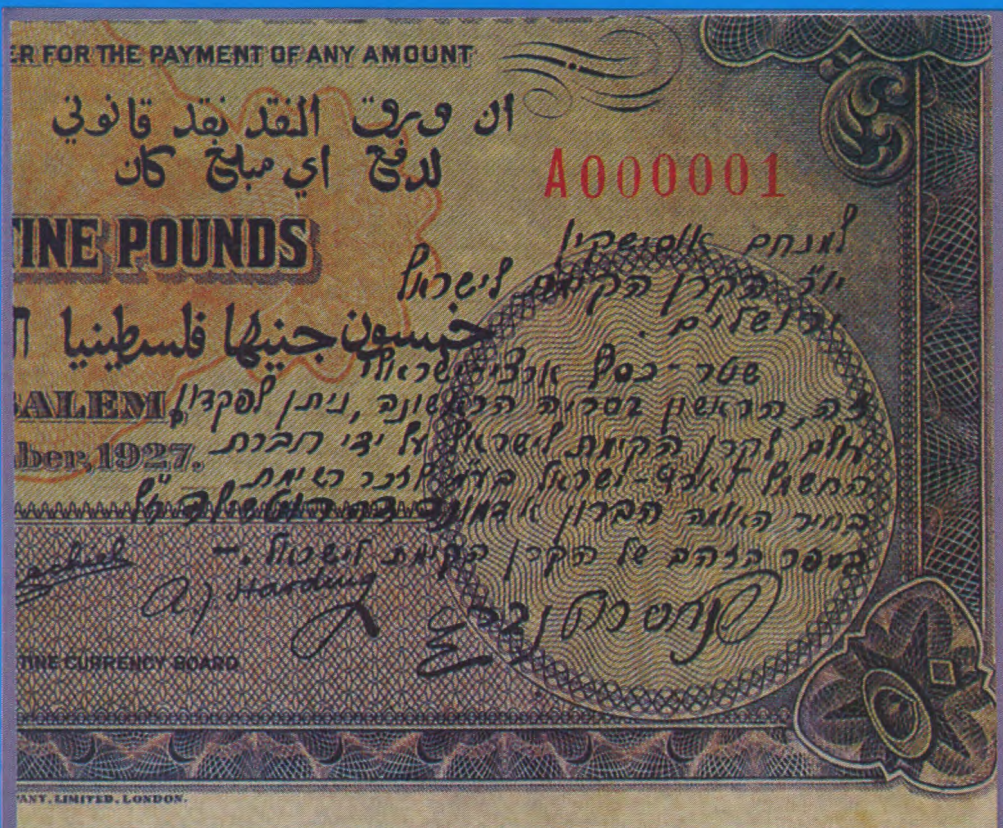


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The Rarest Palestine Currency Board Banknotes



# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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EDWARD SCHUMAN, EDITOR

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## *The President's Message* *by Moe Weinschel*



Dear Members:

In the New Year that marks the millennium we look forward to continuing AINA and "The Shekel" which have built a reputation for advancing Judaic numismatics to all our members and readers.

With this issue you will have received the AINA annual medal, recognizing the conjunction of the year 5760 and the millennium year 2000. We hope you like the medal and ask that you invite friends to join AINA and receive one of their own. For every member that you sponsor, we will send you a gift medal from our archives.

By now you should have received the information about the AINA tour to Israel. We are in an unenviable position to visit The Holy Land at this historical time. Peace and prosperity have given a special impetus to the influx of tourists and pilgrims from all over the world. We plan to be there to enjoy and participate. There are many special plans and visits on the agenda. Join us, make your reservations early, so that we can assure the best accommodations and lock in priority visits.

Shalom

A handwritten signature in cursive script, appearing to read "Moe".

We encourage visits to our WebSite: <http://amerisrael.com>

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Pass these addresses to your non-member, PC owning friends who are "on-line".

SPECIAL IMPORTANT NOTE FROM FLORENCE SCHUMAN TO OUR "SNOW BIRD" MEMBERS: PLEASE DO NOT FORGET TO KEEP US CURRENT WITH YOUR ADDRESS CHANGES. SO FAR, WE ARE KEEPING UP TO DATE. YOUR HELP IS IMPORTANT SINCE POSTAGE ON RETURNED AND REMAILED SHEKELS IS COSTLY.



**Pinchas Rutenberg (1879-1942) and the First Palestine Currency Board  
50 pound and 100 pound Bank Notes of 1927 No. A000001  
by Abraham Birenbaum**

Pinchas Rutenberg, who was one of the Jewish Community leaders in Eretz-Israel (Palestine) was a man of great deeds. He was a Russian revolutionary, a hydrology engineer and a partner with Ze'ev Jabotinsky in founding the Hebrew regiments during the First World War. He headed the Hagana organization in Tel-Aviv, was the chairman of the *Hava'ad Hale'umi* (The National Committee of the Jewish Community) as well as many other various activities. He became famous mainly due to his pioneer plan to produce electricity out of the Jordan River.

He received the concession to produce electricity from the Jordan River, and in 1923 he founded the Palestine Electric Company which built the first power stations in Tel-Aviv, Haifa and Tiberias. In the years from 1928-1932 he built the modern power station at the junction of the Jordan and Yarmok rivers in the northern part of the country called *Naharayim*, meaning two rivers, which connected all the Palestine area with the exception of Jerusalem which was supplied by a different electric company.

Very few people know that Pinchas Rutenberg had an extraordinary unique sense for history, and perhaps also for the first bank notes of the Palestine Currency Board. More than twenty years ago, a friend of mine, an old time collector, told me that during a research visit to the Jewish Agency offices in Jerusalem, one of the officials there showed him, inside a plain box, two bank notes of the Palestine Currency Board, a 50 pound and 100 pound notes of the 1927 issue, each bearing serial number A000001. The same person allowed my friend to photocopy in black and white the face and back of each note. I was asked not to publicize this information as my friend wished to write an article on these two notes. However the article was never written.

For my part, keeping my promise, and also hoping that some how, these notes might come into my possession, I said nothing.

These two bank notes were never circulated and except for a crease and some minor mishandling are exactly as new. The 100 pound note is totally clean, but on the obverse of the 50 pound note, on the right hand side, there is a hand written dedication in Hebrew in a beautiful clear handwriting signed by Pinchas Rutenberg.

The translation of the dedication is as follows:

***"To Menachem Ussishkin, Chairman of the Keren Kayemet Le'Israel, Jerusalem. These Eretz Israel Banknotes, the first in the first series, are***



*given as a pledge for ever and ever to the Keren Kayemet Le'Israel by the Palestine Electric Company Ltd., in remembrance of recording the nation's chosen, the late Baron Edmund de Rothchild, in the Golden Book of the Keren Kayemet Le'Israel. (signed) Pinchas Rutenberg."*

Some three years ago, a coin and bank note dealer got in touch with me and asked for an evaluation of two notes; the 50 and 100 pound serial number Aooooo1. I immediately connected his request with the two notes mentioned above and asked if there was something written on the face of the 50 pound note. He was very surprised and confirmed it. He said that he was approached by a certain institute and was asked to make an evaluation of some gold and silver coins and these bank notes. I gave him my evaluation and remarked that I was willing to pay an extra premium to my evaluation, providing that it would be a legitimate and official sale. But the people who asked for the evaluation did not cooperate further with the dealer.

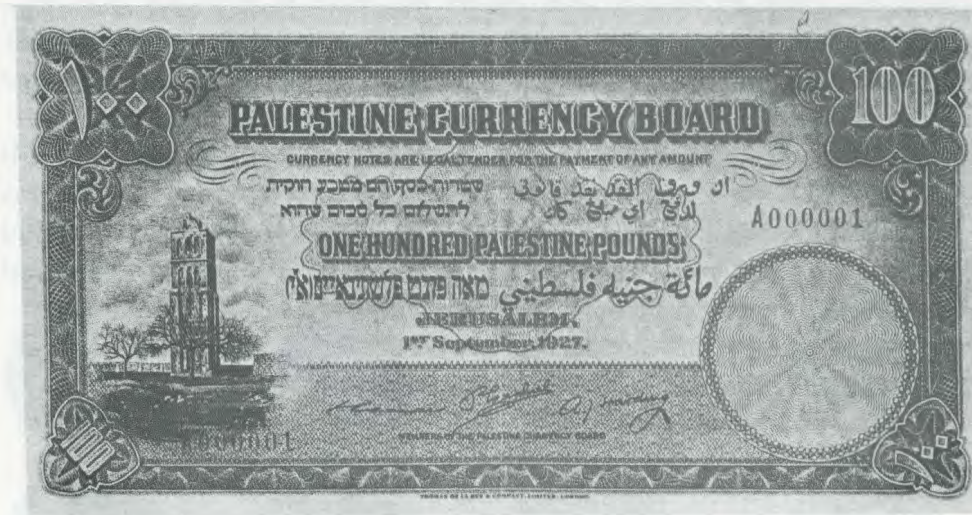
At this time, I am convinced that the *Keren Kayemet Le'Israel* (Jewish National Fund K.K.L.), the holder and owner of these bills, are not entitled to sell them on any condition because they were given as a deposit for ever and ever. The most the K.K.L. should be allowed to do, in my opinion, is to allow the notes to be displayed to institutions such as the Bank of Israel, Israel Museum, the Electricity Company or similar organizations.

The color photo on the front cover is the obverse of the 50 pound note. Also illustrated is the original envelope in which the notes were sent to Mr. M. M. Ussishkin, Chairman of K.K.L. in Jerusalem. The envelope was sent from Haifa on the 14 June 1932 and was delivered the next day. There is a handwritten confirmation from Ussishkin that *"he received the bank notes as a keepsake and they were locked up in his safe in the Anglo-Palestine Bank, Ltd., declaring that the bank notes do not belong to him but are the property of the K.K.L."*

Pinchas Rutenberg was a very active man, who had many accomplishments in his lifetime. It is not known if these bank notes were purchased by him immediately after the issue of the notes, or were bought later from somebody who got them initially. This dilemma arises from the five year span when the notes were issued and to the presentation to the K.K.L. in 1932.

I would also like to point out that the face value of these notes, at issue time in 1927, was more than two years salary of a senior civil servant at the time in Palestine. This information should update all published material on 50 and 100 pound Palestine Currency Board notes. Surprising, it is not? But who knows what the future can reveal on this series. Only time will tell.





**REGISTRATION.**

<p>THIS LETTER MUST BE OF THE POST OFFICE AND A RECEIPT</p> <p>هذا التصريح ان يتم عند وصوله</p>	<p>GIVEN TO AN OFFICER TO BE REGISTERED OBTAINED FOR IT.</p> <p>تسليم الى مأمور البريد المسجل</p>
<p>مستلمة 1927 3 19</p>	<p>RECEIVED 1927 3 19</p>



## ANCIENT MUSICAL INSTRUMENTS OF ISRAEL

Music and musical instruments have been part of the heritage of the people of Israel from earliest times. The Bible mentions the names of dozens of musical instruments as well as musical expressions, and even the names of performers and conductors are recorded. All of which goes to prove that music and song occupied an important place in ancient Israel.

For a long time research into music in biblical times confined itself for the most part to philology. It is only in the past couple of decades that, thanks to various archaeological finds, new fields of research have opened up to the researcher into the history of ancient music.

The varied archaeological finds, while not numerous, uncovered materialistic culture side by side with evidence of ramified artistic creativity. Among the different musical instruments that have been found are: clay rattles; trumpet-like seashells; whistles; recorders; bells and cymbals. No less fascinating than the instruments themselves is a study of the different manner in which ancient musical instruments are depicted in art, sculpture, etc. Among the various finds have been clay figurines and statuettes of male and female musicians, drummers and professional mourners.

Images of musicians and different types of musical instruments have been found on coins and seals, frescoes, on woven cloth, ivories, clay drinking vessels, clay lamps, mosaics. These finds have enabled us to see what many of the musical instruments mentioned in the Bible and the Talmud looked like and in certain cases even show us how they were played.

### THE TRUMPET



The trumpet was a multipurpose instrument. Like the ram's horn (*shofar*), it played a prominent role in the Temple services. *"Also in the day of your gladness, and in your solemn days ... ye shall blow with the trumpets..."* (Numbers 10:10).



We read of the trumpets used by the army in time of war *and Moses sent them to the war ... and the trumpets to blow ...* " (Numbers 3 1: 6). Similarly we read and if you go to war in your land ... *then ye shall blow an alarm with the trumpets* (Numbers 10: 9).

The trumpet also played a role on state and royal occasions. The trumpet portrayed on the Bar Kokhba coin (132-135 CE) is the military version with a large mouthpiece and a very wide bell to amplify the sound.

## THE LYRE

The most frequently mentioned stringed instruments in the Bible are the Lyre and the Harp. These two instruments, in various shapes and sizes, were to be found throughout the centuries in the hands of the people as well as in the service of the Temple. The biblical lyre was a stringed instrument played by plucking the strings either by hand or with a plectrum. The bow was not known, and hence not used, by the peoples of the ancient world such as the Sumerians, Egyptians and Greeks.

The most common type of lyre in popular use and which is depicted on the coins of Bar Kokhba consisted of a sounding box and two arms connected by a crossbar. Its three strings were made of sheepgut. The instrument was not decorated, as was usual among other peoples, with the heads of wild animals or birds.



## THE JINGLE

Of all the metal percussion instruments, the jingle (cymbals) is the best-known to us, although to this very day we do not know the precise identity and design of the musical instruments referred to as "jingles", "loud jingles" and "high-sounding jingles." The jingle is also mentioned in the Talmud and refers apparently to the Roman sistrum - an instrument consisting of a wooden handle and a metal bow fitted with loosely held jingles.



## Isaac the Jew, Mint Master of Kassa by Edgar Guest

On the 24th March 1524 in his capital city of Buda, the Jagello King of Hungary and Bohemia, Lajos (Louis) II (1516-1526), signed a most unusual letter. It was addressed to the Council and burghers of Kassa (now Kosice), an important provincial commercial center and the seat of one of the Royal Mints. The letter informed the burghers of Kassa that the King had appointed a new mint master to oversee the minting of his new coinage (the so-called *Moneta Nova* = New Money) at the Kassa Mint. There was nothing unusual in the King himself being involved in such an appointment.

The recalling of old and issuing of new, usually debased, coinage has traditionally been an important source of royal revenue. Due to the very sorry state of the royal finances, King Lajos II felt justified in going a bit further than many of his predecessors. His "New Money" groats, denars and obols had only about half the silver content compared with the same denominations previously in circulation. To compensate for the reduced silver content King Lajos II decreed that the old money should be exchanged for the new at the rate of one for one (this did not work, the King could not really enforce it, and the New Money had to be abandoned by 1525). But there was nothing unusual in this either.

What was not only unusual but also unprecedented for at least two centuries before the event, was that the newly appointed mint master was "Isac Iudeus", Isaac the Jew.

During the Árpád dynasty (1000-1301) there were many Jewish mint masters and treasury officials in Hungary. The Árpád kings relied heavily on the expert skills of Jewish financiers. Whatever the universal Catholic Church, the Pope, the Hungarian clergy and high nobility decreed was repeatedly set aside and disregarded by these kings to save the country from bankruptcy and financial chaos.

All this changed after the death of the last Arpad king, Andras (Andreas) III in 1301. Instead of the mostly tolerant Magyar Árpád kings, there followed a variety of kings of foreign origin on the throne of Hungary, most of them bringing with them the ingrained anti-Jewish attitudes prevalent in Western Europe. Some of them, for economic reasons, were willing to employ Jews, but only if they and their families converted to Christianity. There was no unconverted Jew in any important official position in Hungary for over two hundred years.

This explains why, instead of simply telling the burghers of Kassa that he had made the appointment, King Lajos II went to great lengths to justify



the employment of a Jew in such an important position. He "....needed a person with perfect knowledge of the Science and Art of minting " and therefore he chose Isaac " - recommended by our faithful Treasurer, the Reverend Lord Bishop of Veszprém, Paul de Warda." Therefore the burghers of Kassa should " ..grant Isaac the Jew suitable hospitality and peaceful accommodation and should defend and protect him against all hindrance ..."

It is known that in 1524 Isaac issued "New Money" denars (Corpus Nummorum Hungariae No. 308A) in Kassa known as "Isaaciden". His coins carry the mintmark M - C (Moneta Cassovia) and small lilies. In 1525 the minting of "New Money" coins was discontinued. It is not known what happened to Isaac the Jew, Royal Mint Master of Kassa.



Mintmark on the silver denars issued by  
Isaac Iudeus at the Kassa Mint  
in 1524



Groats



Denars



Moneta Nova - New Money of Lajos II  
of Hungary issued between 1521 & 1525



Obols

ENLARGED



# BANKNOTE DESIGNER VERSUS SECURITY DEVICES

By Shmuel Aviezer

The renowned Israeli graphic artist Dan Reisinger has been quoted as saying that every graphic artist who designs banknotes should feel elevated to see that his creation is so widely spread out to be in everybody's pocket. How true is it that a banknote designer is entirely free to put to life his brainchild as he imagined it?

As the technological and scientific processes take long strides in sophistication and improvement, the designer's part in moulding the shape of a banknote becomes more and more entrenched in the limitations dictated by three dominating factors:

- (a) unhalting progress in the innovations of security elements;
- (b) developing technological capabilities of the printing equipment;
- (c) rigid requirements of the transporting verification and sorting machines.

Even before scratching his first lines, the banknote designer receives from the issuing authorities a comprehensive list of "aye's" and "nay's", what is permissible and what is not, in the depiction of a banknote design. His creative mind has to bend to these limitations and pave paths to surmount the hurdles that squeeze his imaginativeness. Yet, being confronted with such impediments, the banknote designer is apt to explore untapped and unorthodox methods to make the most of all the conflicting factors and still manages to put up a worthy design. This, of course, is possible only through intricate and day-to-day cooperation with all those entrusted with the fulfillment of the three above-mentioned elements.

It is a well-known whim that an artist sanctifies every line he draws. Surrendering to the security and technological needs in a banknote profoundly strains his creativeness, though he is aware that he has no alternative. He eventually finds great satisfaction in tracking new venues not commonly treaded by many other artists.

The foremost prerequisites for a banknote are evidently the security devices imbedded in it. Being a handy means of payment, it has to be individually fortified with ample security elements to make forgery as difficult as possible. The tremendous improvements of scientific and technological processes, as much as they provide better methods to print a banknote, also offer wide possibilities for advanced forgery. This situation compels the issuing authorities to continually ameliorate the security devices, involving huge investments in human and technical resources. Given his say, a security expert would unequivocally vote for a banknote composed of fully blown watermark, a look-through, an optically - variable



inked spot, a microtext and a wholly-printed-in intaglio text, numbers and image, without any worthwhile design. An issuing authority would recruit all efforts to produce an aesthetically acceptable banknote which, apart from being a means of payment, also exhibits the symbol of sovereignty and national dignity. Here enters the graphic artist whose test is to present the proper design that meets all the requirement indicated.

In a previously article (see the Shekel - Nov.-Dec. '93 issue), I have pinpointed the main security elements inserted in a banknote as known at the time, namely: watermark, security thread, intglis printing, look through, microtest fibres in paper, optical variable ink and ghost images.

In the recently-issued French 500 franc note two new features were introduced: (a) a bright colorless ink pattern under the watermark which is faintly visible to the naked eye. (b) a discontinuous strip of alternating reflective metallized areas and non-reflective areas of colorless varnish, discernible to the naked eye. Photocopiers will reproduce metallized areas in black. The system is named STRAP (System To Resist Photocopies).

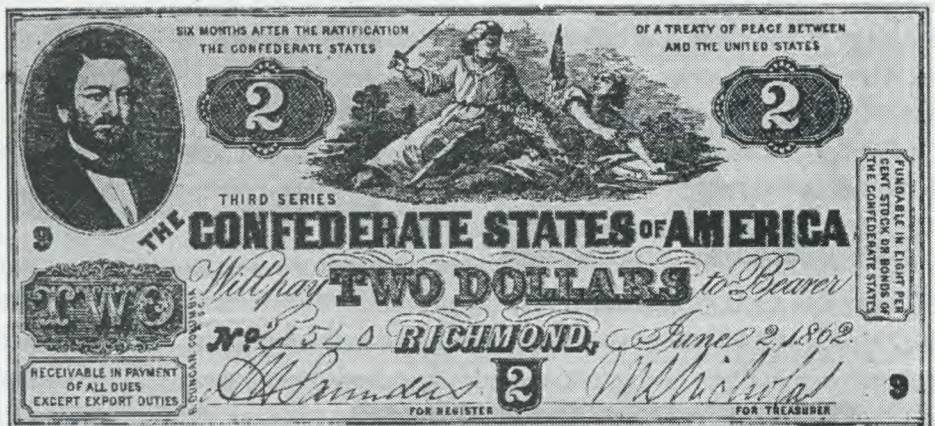
But the immense sophistication yet interpolated in a banknote, primarily for enhancing its security, could be detected in the new Swiss 50-franc denomination, put into circulation in October, 1995. Apart from already utilized security elements, many of which are greatly ameliorated, the following innovative features have been implemented:

- (1) The moving number (The Kinegram) - the banknote's denomination, shown on special silver foils appears to move.
- (2) The magic number (The Iridodin) - another denomination figure, printed in a shimmering transparent color is visible when the light falls on it at a particular angle.
- (3) Watermark digits - visible under printing when seen through the light.
- (4) Outline digits - visible under a magnifying glass.
- (5) Ultraviolet digits-under UV light the denomination appears dark on the left edge of the note and highly fluoresent on the right side.
- (6) Glittering number - one denomination is produced in metal-coated form, and shows a silvery glitter when moved.
- (7) Tilt effect - the denomination is printed in such a way that it can be detected by looking at the note at a sharp angle.

We may conclude that the insertion of so many proficient security devices undoubtedly imposes a a heavy burden on the graphic designer. Though the execution thereof should primarily be a technical problem, the final design must be harmonious enough to enhance all security elements and still display a pleasing, artistic and dignatory banknote. Such a feat may not be perfectly carried out without the full and undivided attentiveness of, and cooperation between, the banknote designer and the security expert.



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## THE CONFEDERATE NOTE

"Representing nothing on God's earth now,  
And naught in the water below it,  
As the pledge of a nation that's dead and gone,  
Keep it, dear friend, and show it.  
Show it to those who will lend an ear  
To the tale that this paper can tell  
Of liberty born of the patriot's dream,  
Of a storm cradled nation that fell.

Too poor to possess the precious ores,  
And too much of a stranger to borrow.  
We issued today our promise to pay,  
And hoped to redeem on the morrow.  
The days rolled by and weeks became years,  
But our coffers were empty still;  
Coin was so rare that the treasury'd quake  
If a dollar should drop in the till.

But the faith that was in us was strong, indeed,  
And our poverty well we discerned.  
And this little check represented the pay  
That our suffering veterans earned.  
We knew it had hardly a value in gold,  
Yet as gold each soldier received it;  
It gazed in our eyes with a promise to pay,  
And each Southern patriot believed it.

But our boys thought little of price or of pay,  
Or of bills that were overdue;  
We knew if it bought us our bread today,  
Keep it; it tells all our history over  
From the birth of the dream to its last;  
Modest and born of the angel Hope,  
Like our hope of success it passed."

The numismatic illustration is of a \$2 Confederate States of America banknote, issued in 1864, bearing the portrait of the Judah P. Benjamin, the Jewish Secretary of State of the Confederacy.



## VARHRAN V, AD 420-438, A JEWISH, SASANIAN KING

By Marvin Tameanko

The recent arrest and imprisonment of 13 Iranian Jews on trumped up charges of spying for Israel and the United States of America brings to mind the incredible story of the ancient Babylonian Jewish diaspora. These Persian Jews, in their lengthy history dating from the first captivity in 597 B.C. to the conquest of Persia by the Arabs in A.D. 651, experienced years of great freedom and prosperity alternating with terrible periods of extreme oppression and hatred. Because of this volatile, insecure and precarious situation, they lived as a close-knit community under all the Persian dynasties from the Babylonians (Achaemenians), 550-333 B.C., through the Seleucids, 323-238 B.C., Parthians (Arsacids) 238 B.C.- A.D. 226, to the Neo-Persians, who we call the Sasanians, 226-651. The biblical Book of Esther, supposedly chronicling events that took place in 465 B.C. but apparently written about 130 B.C., capsulized the vagaries of this entire history.<sup>1</sup> In this marvelous story, which makes absolutely no reference to God, Jews were occasionally influential in the king's court and even provided a wife, Hadassah called Esther, for the monarch, but were also subjected to the most horrendous persecutions by his prime ministers.

Jews of the western world are more familiar with the story of the so-called western diaspora of Europe but the eastern, Persian Jews were very influential in the development of modern Judaism and their extraordinary story and enormous contributions should be better known. When Cyrus the Great, 550-530 B.C. the first Babylonian king, repatriated the captive Israelites who had been carried off by Nebuchadnezzar, the Chaldean king, in 597 B.C., many of these exiles chose to remain in Persia and became a large and important minority in that country. The Jews returning to rebuild Jerusalem with the prophet Ezra and Nehemiah later became the Judaeans who formed the great western diaspora when they were scattered by the Greeks, Syrians, Romans and Byzantines. The Jews remaining in Persia were later dispersed to Asia Minor, Arabia, Africa, India, and perhaps even to China. However, up until the time of the Islamic conquest of Persia in A.D. 651, the Babylonian Jews were a vital, political, cultural and religious community living in the center of the Persian empire.

The Jews in Persia were fairly treated under the Achaemenian dynasty, which was destroyed by Alexander the Great in 331 B.C., and later they were generally tolerated under the Seleucids although these Syrian kings were constantly battling the rebellious Judaeans who were led by the patriotic Maccabees (Hasmoneans). The Parthians, also treated the Jews



fairly well because their Judaeian relatives, living in the west, were opposed to Rome, Parthia's traditional enemy. However, when the Parthian dynasty was replaced by the Sasanians in A.D. 226 the Jews began to suffer grievously. The first Sasanian king, Ardaser I, was a descendant of a priest-king of Zoroasterianism and when he made this the state religion he purged his empire of all competing religions. One of the tenets of the Zoroasterian priests, called Magi, was that it was undignified to bury the dead and they insisted that the bodies be left above ground to rot or be eaten by birds and wild animals. This custom was contrary to both Jewish and Christian beliefs and it led to great anxiety and conflict.

The Sasanians departed from the Parthian coinage tradition, which was based on the Greek designs and standards, and struck thin, broad, eastern looking silver drachms, sometimes called dirhems, as the principal currency. These coins, weighing about four grams, were struck in large quantities and are readily available for the most common kings. The obverse portrayed the king's bust wearing an elaborate crown and the reverse usually depicted the Zoroasterian fire-altar in several of its forms. Later Sasanian coins stylized the king's bust and his features became so abstract and unrecognizable that the monarch can only be identified by his crown. No two Sasanian kings used the same style of royal headdress. Inscriptions on the coins are in the Pahlavi script, an Iranian version of the Aramaic language used throughout the east. The most definitive book on Sasanian coinage is Robert Gobl's *Sasanian Numismatics* (cited as Gobl) but it is very concise and many collectors prefer to use the basic handbook, *An Introduction to Sasanian Coins* by D. Sellwood, P. Whitting and R. Williams because of its better organization and clarity.



**A silver Drachm of Ardaser I, the first Sasanian King of Kings, 224-242. He was recorded as a persecutor of the Jews. The reverse depicts the usual Zoroasterian fire-altar. Gobl 14.**

The Sasanian kings expanded their empire through military conquest and in a short time, it stretched from Asia Minor to India and from The Caspian Sea to Arabia. The Jewish community was centered in ancient Babylonia one of the central Persian provinces and the original location of



their resettlement by the Chaldeans. Over the centuries the Jewish community prospered, despite religious persecution, and was spiritually led by many great rabbis who taught at synagogues and schools in the cities of Nehardea, Sura, Pumbeditha and Mahoza. In these academies the Babylonian Talmud was developed and memorized by the scholars but never written down. The spiritual leader was addressed as Gaon, 'Your Eminence', and he held the legislative power in the community.<sup>2</sup> The Jews were also administered by a secular or temporal official called the Exilarch or the Resh Galutha (Rosh Gola), the head of the diaspora, sometimes called the 'Prince of the Exiles' or of the 'Captivity' in historical literature. The Resh Galutha was a hereditary position and supposedly traced its ancestry back to king Jehoiachin the Judaeen king who accompanied the first exiles to Persia. The Exilarch had his own court, appointed judges or administrators, collected taxes and served as the king's advisor on Jewish affairs. The importance of the Jewish community may be indicated by the fact that, in the royal court, the Exilarch was ranked as fourth below the king in the imperial hierarchy.<sup>3</sup>

Fortunately, a Jewish leader named Samuel won the friendship of Ardaser's successor, Sapur I, A.D. 242-270, and was able to ameliorate some of the hardships imposed on the Jews. However, the monarchs succeeding Sapur I once again oppressed the Jewish community until Rabbi Raba (died 352), became a friend and advisor to the mother and regent of the new king, Sapur II, 309-379, and was able to mitigate the persecutions of the Jewish community. The friendship between Raba and the queen mother was so strong that some historians suggested she was actually Jewish, on the model of queen Esther, and, therefore her son was technically a Jew through matrilineal descent in which a persons religion is passed on from the mother. But this has never been proven and is considered by most scholars to be only a fable. The Jewish community experienced more persecutions after the long reign of Sapur II ended and by the fifth century, the Goan, rabbi Ashi of Sura, 375-427, began to formally arrange and compile the Talmud in order to provide a religious, moral and ethical guide for the oppressed community.



**A drachm of Sapur II, 309-379, whose mother was reputed to be Jewish in folklore. The reverse depicts the fire-altar with the kings bust in the flames. Gobl 102.**



Some relief was provided for the Jewish community when the enlightened king, Yazdgard I, 399-420, became king and instituted a policy of tolerance for all the religions in his empire. In early Christian church writings he was known as the 'Christian King' because he recognized Christianity as a main-stream religion and sponsored or presided over the Council of Christian Bishops held in the city of Selucia in 410. Despite his favoritism to Christianity, Arab chronicles, which are our most reliable documents on Sasanian history, state that Yazdgard I married Soshandukt (Shoshana), daughter of the Exilarch.<sup>4</sup> It would be nice to say that this marriage was a love match or a symbol of the king's high regard for the Jewish community but it probably was a political and economic union. The Babylonian Jews, who by then had inhabited Persia for almost a thousand years, were heavily involved in agriculture and formed an important segment in Sasanian society. Also, some Jewish merchants participated in the vast commerce of spices and silk with Byzantine Rome, China and India and many were dealers in jewels, especially pearls which Jewish artisans had learned how to pierce for stringing. Over the years, some of the major Jewish families, holding large tracts of land, became a part of the Sasanian feudal aristocracy that provided for and financed the king's armies. So it is probable that the king needed the material aid of the Jewish community and he cemented a bond with them by marrying a daughter of their leading family. At any rate, Soshana became the king's principal wife, not just another concubine in his harem, and she gave birth to the royal heir, Varhran V, 420- 438.



**A drachm of Yazdgard I, 399-420, called the Christian King for his religious tolerance and who was married to Soshana. The reverse depicts the fire-altar with two attendants, perhaps images of the king himself. Gobl 147.**

Vahran V, who was nicknamed "Gor", the Hunter, was a very romantic figure in Sasanian history and many legends grew up around him concerning his addiction to hunting and the other pleasures of life at the cost of affairs of state. Unfortunately, in this situation, his ministers took control and restored the ancient policies of persecution on the Christians and Jews. However, in later years, the king took a more active hand in governance



and reversed these laws restoring peace in the minority communities. He also successfully led his army against the the Hephthalites, the so-called White Huns, who were threatening his empire by attacks on the eastern frontiers, and managed to restore the Sasanian borders in modern-day Afghanistan and Pakistan. It seems that Vahran provided no special help or benefits to the Jewish people during his reign and he probably felt no affiliation with them despite his mothers religion. In his personal life and official acts, he never displayed any of the traditional Jewish values or ideals but it is possible that, as a young king, he remained attached to his mother and had dinner with her once in a while. In the privacy of her quarters I would like to think that when they broke bread he recited the Motzi, the traditional blessing over bread which his mother probably had taught him in his childhood.



**A drachm of Vahran V, 420-438, the Jewish, Sasanian king. The reverse of this coin shows the kings head inside the fire altar. Gobl 156.**

The Jews fell on evil times under the son of Vahran V, king Yazdgard II, 438-457 and under his grandson, Peroz I, 457-484, who forbid the observing of the Sabbath and other festivals. Peroz was a cruel monarch who executed many rabbis and took Jewish children away to be brought up in the Zoroasterian faith. It is believed that at this time several Persian Jews, mostly merchant families, left for India where they established trading communities which exist even today. Fearing that all the scholars would be killed, the academies closed and that Jewish learning would be suppressed, Rabbi Rabina of Sura, died 499, and Rabbi Jose of Pumbeditha put the Talmud into its final form and committed it to writing. The Jerusalem (Palestine) Talmud had been codified 50 years earlier but the Babylonian Talmud is considered to be the more intellectually brilliant and the most authoritative document.

The Sasanian king Kavad I, 488-531, bore down heavily of the Jewish community. Influenced by a fanatical Zoroasterian priest, named Mazdak, he imposed an extreme version of this religion on his empire and ordered that property and women, which he believed to be the cause of all the economic problems in the realm, be held in common. This offended the

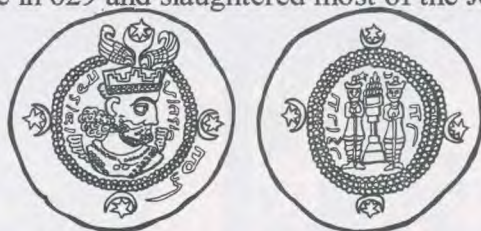


Jews because it violated a basic tenet of the religion, the sanctity of marriage. Led by their youthful Exilarch, Mar-Jutra, the Jews revolted against the government's decrees. For almost seven years, these rebellious Jews maintained an independent state in Babylonia with their capital city at Mahoza but finally in 530, the 400 Jews in Mar-Zutrah's army were destroyed by the superior forces of Kavad I. The defeated Jews were enslaved, the Exilarch was executed and a fantastic episode in Babylonian Jewish history came to a violent end.<sup>5</sup>



**A drachm of Kavad I, 488-531, the most terrible persecutor of the Babylonian Jews. Gobl 190.**

Kavad's successor, Xusro I, 531-579, called by his people "Anushirwan", that is "Of the Immortal Soul", eventually abolished his predecessors cruel and bizarre laws, executed Mazdak and his followers and revitalized the empire. The new king ended the persecutions of the Jews and allowed the re-opening of the Talmudic academies. Unfortunately, Xusro I was succeeded by three weak kings who fell under the influence of conservative Magian priests and they again oppressed the Jews and Christians. The last great Sasanian king, Xusro II, 590-628, the grandson of Khusru I, was recorded as being an enlightened and tolerant ruler. At first he oppressed the Babylon Jews because they had supported his early rivals to the throne but later he was reconciled with the Jewish community. Xusro II was a military genius and he greatly enlarged his empire. He invaded Egypt and Palestine capturing Jerusalem from the Byzantines in 619. The Judaeans living in Jerusalem cooperated with the invading Persian army and welcomed the Sasanians as deliverers from Byzantine and Christian tyranny. They would pay dearly for this when the Byzantines regained control of Palestine in 629 and slaughtered most of the Jews.



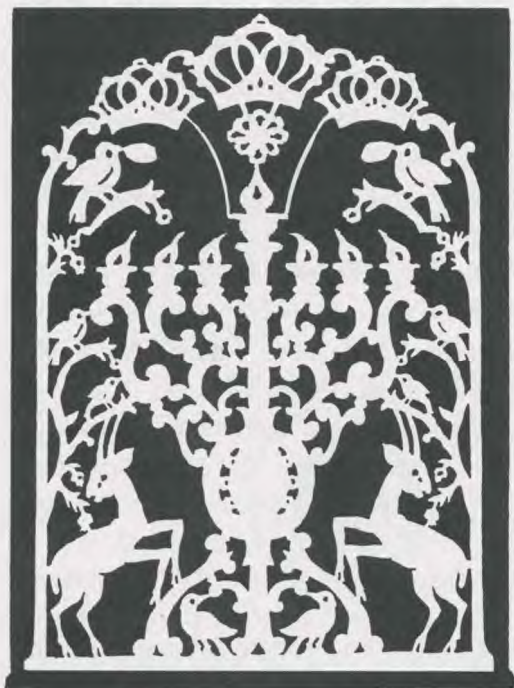
**A drachm of Xusro II, 590-628, the king who showed tolerance to the Jews and captured Jerusalem. Gobl 214.**



Under the beneficent rule of Xusro II the Persian Jews were one again relieved from state-sponsored persecutions. However, the successors of Xusro II were weak and, as the empire crumbled, they were unable or unwilling to maintain his tolerant policies. Finally in A.D. 651, the Arabs, emerging from the desert and inspired by the new religion of Islam, destroyed the Sasanian dynasty and captured their entire empire. Then a whole new period in history began for the Babylonian Jews under the relatively tolerant Islamic Caliphs of Persia. But that is another story for another day.

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# Electricity in the Holyland

The territory known as Palestine, under Ottoman rule, was without electricity. The first generating stations for adequate supply of electricity were established during the early Mandate period by the Palestine Electric Corporation (incorporated in 1923), which was founded and directed by Pinhas Rutenberg. In September 1921 the Crown Agents for the Colonies entered into an agreement with Rutenberg for granting of a concession for the utilization of the rivers Jordan and Yarmuk and their affluents with exclusive rights to generate and supply electric energy in the entire territory of Palestine, except for the Jerusalem area. This was in connection with a comprehensive scheme for utilizing the country's water resources for electric power generation and irrigation. One of the main features of this scheme was the conservation of the abundant winter flow by creating storage reservoirs, including Transjordan.

In pursuance of this agreement a concession was granted to the Palestine Electric Corporation Ltd. From the early years the main object was to facilitate the growth of the economy of the country and the expansion of its capacity to absorb immigration. The first Tel Aviv power station was erected in 1922–23, with an initial capacity of 1,000 hp. Diesel plants were installed in 1924–25 at Haifa and Tiberias, while the capacity of the Tel Aviv plant was gradually extended to 4,000 kws.



Certificate for six hundred shares in the  
Palestine Electric Corporation: 1935

Construction work began in 1928 on a hydroelectric power scheme on the river Jordan and the plant was commissioned in 1932. The basic feature of the project was the use of Lake Kinneret as a storage reservoir. The power station was located a short distance below the junction of the



Yarmuk and Jordan rivers, the waters of which were diverted by means of two dams and two canals to the headrace of the powerhouse. A regulating dam, with large sluice gates, built across the Jordan below its outlet from Lake Kinneret, facilitated the retention of the winter flow of the Upper Jordan in the lake, as well as the regulation of the outflow from it. The power station was built for four turbines of 8,500 hp each, of which three units were installed. The turbines were directly coupled to the electric generators, which supplied current via transformers to the high-tension transmission lines.

The first steam-driven power station was built in 1934 at Haifa and has since been extended several times. It is situated on the shore of the Mediterranean, assuring unlimited supplies of cooling water and, thus, the possibility of unrestricted expansion. The present generating capacity is over 500,000 kws. The second steam-power plant, named after the first Lord Reading, who was chairman of the board of directors of the corporation until his death in 1936, was built in 1937 near Tel Aviv, also directly on the Mediterranean shore. The basic features of the Reading station were the same as in Haifa. Originally built for three turbogenerators of 12,000 kws., it was later extended to house two more units of 50,000 kws. each, and was extended in 1970 by another unit of 215,000 kws. (Reading D) and a second, similar unit was under construction. The third steam-power plant was erected in 1955-56 further south on the Mediterranean shore, where a few years later the town and harbor of Ashdod were established. This station has a capacity of 300,000 kws. and is to be further extended by 450,000 kws.

For the supply of electricity in the Jerusalem area, a separate concession, granted by the Turkish authorities before World War I, was acquired by a British firm, the Balfour-Beatty Company, which formed in Palestine the Jerusalem Electric and Public Service Corporation in 1928. The company erected a diesel power station in Jerusalem, but with the development of the city and the growth of its population, the local company could no longer meet the needs of the area. After the occupation of East Jerusalem by Transjordan (1948) a separate company was formed for that part of the city.

In 1951 the Electric Corporation began to supply electricity to Jewish Jerusalem and its water-supply network. At the end of 1954 it acquired all the shares of the Jerusalem company, which then became its subsidiary. A high-tension transmission line to Jerusalem was erected together with a large transformer station on the outskirts of the city. The supply of electricity to Jerusalem thus became a component part of the overall supply to the entire country.



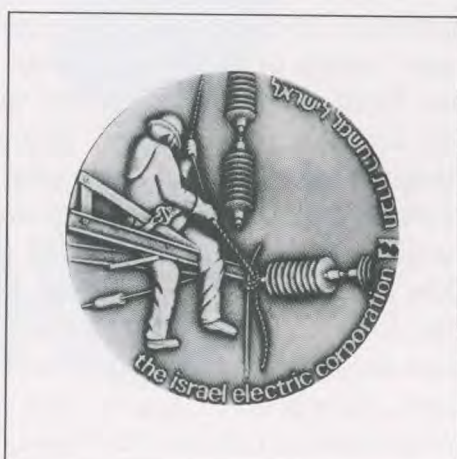
The capacity of the power stations in Israel has been increased many fold since 1948. All power stations are connected to the high-tension transmission system which covers the entire country. A separate plant installed at Eilat has also been linked to the national grid. The Corporation has always endeavored to assist the active advancement of agriculture and industry. This policy finds expression in intensive rural electrification and low charges for electricity used for irrigation and for industry. In 1955 the ownership of the Corporation was transferred to the State; its name was changed to Israel Electric Corporation in 1961.

The Ministry of Development is responsible for planning the expansion of electric generating capacity and the regulation of the production, distribution, and utilization of electricity.

The driving force in back of the electricity project was Pinchas Rutenberg. He organized a survey of the country's water resources, mainly of the Jordan River, as a prerequisite to obtaining a government concession to develop the potential of these resources and supply the country with power. For practical reasons, stress was laid on the hydroelectric aspects of his planning, and the proposal was then brought before the first postwar Zionist Conference in London (1920). .

After he overcame great financial and political difficulties, Rutenberg established the Palestine Electric Company (1923), which was subsequently granted a concession to use the waters of the Jordan and Yarmuk rivers for the supply of energy. Initial successes enabled him to secure the services of outstanding personalities as heads of the company's board: Lord Melchett, Lord Hirst, Lord Samuel, and Lord Reading.

In 1990, Israel issued a State Medal commemorating Pinchas Rutenberg and the Rutenberg Power Station.





## **MEDALS OF THE JEWISH LADS' BRIGADE**

### **BY EDWARD SCHUMAN**

The Order of Ancient Maccabeans is a friendly benefit society in Britain whose members are Zionists. It was founded during the early 1890's by Col. Albert E. Goldsmid and was registered under the Friendly Societies' Act. Goldsmid entered the British Army in 1866, reached the rank of colonel in 1894, and served with distinction in the Boer War. He became attracted to Judaism in maturity and was henceforth active in the life of Anglo-Jewry. In 1892 he journeyed to Argentina where he directed the agricultural colonies supported by Baron de Hirsch as the solution to Russia's persecution of its Jews. As early as 1891 he advocated the revival of Hebrew as a spoken language. He welcomed Herzl's proposals with enthusiasm and became an ardent Zionist. Herzl was deeply impressed by Goldsmid and thought of him as occupying high office in the Jewish State when it was established.

The Order of Ancient Maccabeans is still in existence. Its goals are those of all British friendly societies, namely, to assist members in distress, provide free medical aid, etc. Its special character is laid down in its rules concerning membership. Namely, that all persons "of the Jewish faith who declare themselves adherents to the Zionist Movement" can become members. From its inception the order was a firm supporter of Zionism, contributed to its various funds, and became a champion of practical Zionist work in Erez Israel.

England was the original home of Baden-Powell's Boy Scout movement. Jewish youngsters were quickly attracted to scouting and, although no religious stipulations prevented their joining local troops, eventually specifically Jewish groups were founded. This was especially the case in the major centers of Jewish population. During the 1920s and 1930s Jewish Boy Scout and Girl Guide troops were organized in London, Manchester, and Leeds, and others also flourished in cities such as Birmingham, Glasgow, and Liverpool. Increasing competition from the various Zionist youth movements—which also fostered scouting activities—together with the disruption of the World War II era and the growth of the Jewish youth clubs combined to reduce the appeal of the Boy Scouts and Girl Guides after 1945. The movement nevertheless retained its popularity in certain areas and in 1970 there were several troops in London and others in Hove, Leeds, Manchester, Glasgow, and other towns. A synagogue at the Boy Scout Center in Gilwell Park, Essex, was consecrated in 1957.



In 1895, it was suggested by Col. Albert E. Goldsmid to form the Jewish Lads' Brigade (J.L.B.), as a Jewish equivalent to the (Protestant) Boys' Brigade. The J.L.B., which trains its members "in loyalty, honor, discipline, and self-respect," with the emphasis on good citizenship, is organized on semi-military lines—with officers, N.C.O.s, uniforms, and parades—and has had a fluctuating appeal. However, after a noticeable decline in the postwar years it underwent a significant revival in the 1960s and by 1970 had about 20 branches in the Greater London area alone. There were also large groups in Glasgow and Liverpool (both of which included girls' sections), and in Birmingham and Manchester. The Glasgow J.L.B. boasts the world's only Jewish bagpipe band.

Both the Jewish scouts and the J.L.B. have appointed Jewish chaplains and their members often form guards of honor for visiting dignitaries at Jewish communal events and memorial services in conjunction with adult organizations such as the Association of Jewish Ex-Servicemen and Women.

The illustrated medal of the Jewish Lad's Brigade is often mistakenly catalogued with Jewish Brigade medals. The Jewish Brigade was a separate unit of the British Army. (Walter) Lewis Emanuel, who died in 1915, was a Jewish communal activist and secretary to the Board of Deputies of British Jews. This medal is named for him. A second medal, illustrating the head of Col. Goldsmid is also illustrated.





## Sofia's Jewish History

Jews lived in Sofia, the capital of Bulgaria from the first centuries of the Christian era under Roman rule. Later they were known as *Romaniots*. Their synagogue *Kahal de los Griegos*, the Greek Synagogue endured until 1898. When Jews were expelled from Hungary in 1376, some of them came to Sofia. A second wave of Hungarian Jews was brought by Sultan Suleiman the Magnificent, after the short-lived conquest of Buda in 1526. After their expulsion from Bavaria in 1470, *Ashkenazi* Jews arrived in Sofia, where they established their own community. Refugees from Spain also established a new Jewish community.

During the 16th century, there were three separate communities—the *Romaniot*, the *Ashkenazi*, and the *Sephardi*. Eventually they amalgamated into a single *Sephardi* community. Even though the Ashkenazi Jews integrated with the Sephardi Jews, their synagogue was, until in recent times, known as the *Kehillat Ashkenazim* in order to distinguish it from that of the newer *Ashkenazim*, who came from Russia, Rumania, Hungary, Germany, and Galicia.

During the 16th and 17th centuries, the Jews of Sofia worked as craftsmen and businessmen. The town was a transit center for goods which were sent from Salonika to Bucharest, Belgrade, and other cities. Jews conducted trade with Turkey, Walachia, Moldavia, Ragusa, and Venice. Jewish traders were granted firmans giving them various privileges. One of the most important trading towns in the 16th century was Tatar-Pazardzhik, to which the Jewish merchants of Salonika turned after the wars with Venice (1571–73). They established commercial relations with Sofia merchants and some of them settled there as well. Merchants from Skoplje bought clothing in Salonika and sold it in Sofia and neighboring towns.

In 1593 Sinan Pasha founded an annual fair at Ozundzhovo in the district of Khaskovo, southern Bulgaria. It was attended by Jews from European Turkey and Western Europe. Jewish merchants were able to extend their commercial activities after an abortive rebellion against the Turkish rule by the merchants of Dubrovnik (Ragusa) who were then compelled to cede their position to their Jewish rivals, in whose hands the whole of the commerce became concentrated during the 17th century. At the time the Jewish community of Sofia numbered 2,000.

When Bulgaria became independent in 1878, Jews saved the city from pillage and fire. General rioting, robbery and arson broke out in Sofia in 1878 when the Turks retreated from the town. Jews formed their own militia and a fire brigade to prevent the Turks from setting fire to the town.



Among those who welcomed the Russian General Gurko were the rabbi of Sofia and three other Jews. During this war some Jewish property was looted where the local population regarded them as supporters of the Turks. The largest Jewish population of the country was then located in Sofia, according to the official census of 1880, and totaled 4,146. Two Jews were appointed to the municipal council and Jews lived in a quarter known as *Hagada*, situated in the center of the present city.

In 1884–85 there were 6,000 Jews in Sofia and by 1920, 16,196. During the Serbo-Bulgarian war in 1885, the Jewish community set up a hospital which treated the war casualties. While Jews of the town engaged in crafts commerce and brokerage, three-quarters of them barely earned enough to sustain themselves.

During World War II, Bulgaria sided with the Nazis and in May 1943, Germany insisted that an expulsion decree be issued against then 25,000 Jews of Sofia. The project to exterminate them, however, was not carried out. It is said that King Boris protected Bulgarian Jewry because of their previous deeds. However those Jews brought to Bulgaria from other parts of Europe did not receive this protection. The Bulgarian population has always displayed signs of resentment against Jews. Most Bulgarian political parties are steeped in anti-Semitism. Bulgarian peasantry did all in their power to prevent Jews from acquiring land, and from time to time there were blood libels. After the mass immigration of Bulgarian Jewry to Israel (1949), 5,000 Jews remained in Sofia. In 1951 there were 5,259 and in 1964, 4,000.

In 1921, The Guela Bank, a Jewish Peoples Cooperative Company was organized. The illustrated share certificate, value 5 shares of 100 Leva contains text in both Hebrew and Bulgarian. The border of the certificate shows Jewish symbols, views, fruits and flowers.





## **Early History of the Jews in Poland**

The earliest verifiable records of Jewish settlement in Poland date from the late 11th century. However, it is generally believed that Jews arrived in Poland much earlier. Many scholars discard the theory that a large number of followers of the Judaic faith came to Poland from the east in about 965 after the fall of the Khazar state. While it is true that the rulers of Khazar converted to Judaism, there is substantial disagreement amongst researchers as to whether or not their subjects converted in significant numbers.

The first Jews to arrive on Polish territory were merchants who were referred to as Radhanites. The Radhanites were merchants whose trade extended over vast distances between east and west. They were fluent in Arabic, Persian, Greek, Spanish, "Frankish" and "Slav" languages. Their entrance occurred simultaneously with the formation of the Polish state.

Feudal disintegration, the birth of towns and the development of commodity money relations favored the settlement by Jews in Poland. Nevertheless, the influx of Jews was brought about mostly by their persecution in Western Europe, which gained in force during the crusades. Among the first Jews to arrive in Poland (in 1097 or 1098) were those banished from Prague. Jews from Bohemia and Germany settled primarily in Silesia. They usually engaged in trade and agriculture and some owned landed estates. By the middle of the 14th century they had occupied thirty-five Silesian towns. Jewish settlement in other parts of Poland proceeded at a much slower pace and the first mention of Jewish settlers in Plock dates from 1237, in Kalisz from 1287 and a Zydowska (Jewish) street in Krakow in 1304.

Earlier, Mieszko III, the prince of Great Poland between 1138 and 1202 and the ruler of all Poland in 1173-77 and 1198-1202, employed Jews in his mint as engravers of dies and technical supervisors of all workers. Until 1206, Jews worked on commission for other contemporary Polish princes, including Casimir the Just, Boleslaus the Tall and Ladislaus Spindleshanks. From pure silver they struck coins called bracteates, which they emblazoned with inscriptions in Hebrew.

In 1264, a successor to Mieszko III in Great Poland, Boleslaus the Pious, granted Jews a privilege known as the Kalisz statute. According to this statute, (which was modeled on similar decrees issued in Austria, Bohemia and Hungary) Jews were exempted from municipal and castellan jurisdiction and were subject only to princely courts. The same statute granted Jews free trade and the right to conduct moneylending operations which were, however, limited only to loans made on security of immovable



# Types of Polish Bracteates by Jewish Mint Masters 12th and 13th Centuries





property. The Kalisz statute, which described the Jews as "slaves of the treasury", ensured protection of persons, protection of property and freedom in conducting religious rites. They were also given the opportunity to organize their internal life on the principle of self-government of their individual communities.

These privileges resulted in hostile reactions against the Jews by the Catholic clergy. In 1267, the Council of Wroclaw created segregated Jewish quarters in cities and towns and ordered Jews to wear a special emblem. Jews were banned from holding offices where Christians would be subordinated to them and were forbidden to build more than one prayer house in each town. These resolutions, however, though they were reiterated during the subsequent councils in Buda in 1279 and Leczyca in 1285, were generally not enforced due to the profits which the Jews' economic activity yielded to the princes.

The turn of the 13th and 14th centuries saw the end of feudal disintegration in Poland. In the reunited kingdom the role of towns and the burghers grew. The rulers, interested in the development of a commodity money economy, encouraged Jewish immigration. The most outstanding of those rulers was Casimir the Great who in 1334, a year after ascending the throne, acknowledged the privilege granted the Jews in Great Poland by Boleslaus the Pious in 1264. As a result Jews were exempted from German law and came under the jurisdiction of the voivodes.

In the 14th and 15th centuries the main occupation of Jews in Poland was local and long distance trade. Jews performed the role of middlemen in trade between Poland and Hungary, Turkey and the Italian colonies on the Black Sea. They also took part in the Baltic trade and commercial operations in Silesia. Owing to their links with Jewish communities in other countries as well as experience in trade and moneylending operations, Jewish merchants gained the advantage over local merchants, both in European and overseas trade.

Following protests by the rich Polish burghers and the clergy, the scope of credit operations conducted by the Jews was seriously curtailed in the early 15th century. In 1423 the statute of Warka forbade Jews the granting of loans against letters of credit or mortgage and limited their operations exclusively to loans made on security of moveable property. The amassed capital was invested by the Jews in leaseholds. Wealthy Jewish merchants and moneylenders leased the royal mint, salt mines and the collecting of customs and tolls. Jews from Grodno were in this period owners of villages, manors, meadows, fish ponds and mills. However until the end of the 15th century agriculture as a source of income played only a minor role



among Jewish families. More important were crafts for the needs of both their fellow Jews and the Christian population (fur making, tanning, tailoring).

The expansion of the scope of economic activity carried out by the Jews sharpened competition between them and their Christian counterparts. In the 14th century anti-Jewish riots broke out in Silesia which was ruled by the Bohemian-German dynasty of Luxembourg. These reached their climax during the epidemics of the Black Death when, as earlier in Western Europe, Jews were accused of systematically poisoning the wells. In 1349 pogroms took place in many towns in Silesia and some of the refugees from those towns, as well as Jews banished from West European countries, sought shelter from persecution in Poland.

Streams of Jewish immigrants headed east to Poland during the reign of Casimir the Great who encouraged Jewish settlement by extending royal protection to them. First mentions about Jewish settlements in Lvov (1356), Sandomierz (1367), Kazimierz near Krakow (1386) and several other cities date from the second half of the 14th century. In the 15th century Jews appeared in many cities in Great Poland, Little Poland, Kuyavia, Pomerania and Red Ruthenia. In the 1450s Polish towns gave shelter to Jewish refugees from Silesia which was then ruled by the Habsburgs.

In 1454 anti-Jewish riots flared up in Wroclaw and other Silesian cities. They were inspired by the papal envoy, the Franciscan friar John of Capistrano. Though his main aim was to instigate a popular rebellion against the Hussites, he also carried out a ruthless campaign against the Jews whom he accused of profaning the Christian religion. As a result of Capistrano's endeavors, Jews were banished from Lower Silesia. Shortly after, John of Capistrano, invited to Poland by Zbigniew Olesnicki, conducted a similar campaign in Krakow and several other cities where, however, anti-Jewish unrest took on a much less acute form.

Forty years later, in 1495, Jews were ordered out of the center of Krakow and allowed to settle in the "Jewish town" of Kazimierz. In the same year, Alexander Jagiellon, following the example of Spanish rulers, banished the Jews from Lithuania. For several years they took shelter in Poland until they were allowed back to the Grand Duchy of Lithuania in 1503.

Towards the end of the Middle Ages Jews lived in 85 towns in Poland and their total number amounted to 18,000 in Poland and 6,000 in Lithuania, which represented merely 0.6 per cent of the total population of the two states. The 16th and the first half of the 17th century saw



increased settlement and a relatively fast rate of natural population growth among both Polish and Lithuanian Jews. The number of immigrants also grew, especially in the 16th century.

The legal position of the Jews was still regulated by royal and princely privileges and Sejm statutes, with the difference that in 1539 Polish Jews from private towns and villages became subordinated to the judiciary and administration of the owners. From that time on, an important role was played by privileges granted by individual lords. On top of that, the legal status of Jews was still influenced by synodal resolutions and the common law. All this amounted to a considerable differentiation in the legal position of the Jewish population. In some cities Jews were granted municipal citizenship, without, however, the right to apply for municipal positions. In many towns, especially the gentry towns, Jews were given complete freedom in carrying out trade and crafts, while in others these freedoms as well as the right to settle were restricted. Finally there were also towns where Jews were not allowed to settle.

Between 1501 and 1648 Jews further intensified their economic activity. This was accompanied by a basic change in the occupational structure of the Jewish population in comparison with the previous period. The primary sources of income for Jewish families were crafts and local trade. The magnates for whom Jewish traders and craftsmen were an important element in their rivalry with the royal towns, generally favored the development of Jewish crafts. In larger royal towns as well as in the ecclesiastical towns Jewish craftsmen and also Christian craftsmen who were not members of a guild (known as *partacze* or *patchers*) were exposed to permanent harassment from the municipal authorities and the Christian guilds. They could carry out their occupations only clandestinely. In a small number of towns, for example in Grodno, Lvov, Luck and Przemyśl, some Jewish craftsmen managed to wrest for themselves the right to perform their trade from the local guilds, but that only after having to pay heavy charges.

Despite these difficulties Jewish crafts, which were encouraged by royal starosts and owners of gentry jurisdictions, not only maintained their state of ownership but expanded it considerably. Jews played an outstanding role in Poland's foreign trade. They contributed to the expansion of contacts with both the east and the west and were instrumental in importing foreign commercial experience to Poland. Particularly animated trade contacts were maintained by Jewish merchants with England and the Netherlands through Gdansk, and Hungary and Turkey through Lvov and Krakow. Jews exported not only Polish agricultural produce and cattle but



also ready-made products, particularly furs and clothing. In return they brought in goods from east and west which were much sought after in Poland. The most numerous group among Jewish merchants were owners of shops as well as stall keepers and vendors whose whole property was what they put on show on the stall in front of their houses or on a cart, or what they carried in a sack on their backs. Some Jews earned their living as paid kahal officials, musicians, horse drivers, workers on gentry estates and in the houses of rich merchants, as middlemen known as barishniki, servants, salesmen, etc. There was also a large group of beggars and cripples without any means of subsistence. Only some of them obtained from time to time assistance from charity organizations and were given a place to sleep in an almshouse.

Every autonomous Jewish community was governed by its kahal or a collegiate body composed of elders elected as a rule from among the local wealthiest. The kahal organized funerals and administered cemeteries, schools, baths, slaughterhouses and the sale of kosher meat. In the closed "Jewish cities" it also took care of cleanliness and order in the Jewish quarter and the security of its inhabitants. To this should be added the administering of charities such as the organization of hospitals and other welfare institutions and the dowering of poor brides. Another important function was to establish the amount of taxes each individual household in the given community was to pay.

One of the main duties of all townsfolk, including the Jews, was to defend the city as a fortified point of resistance in case enemy troops succeeded in forcing their way through into the country. As was the case with the remaining population Jews acquired their military training during obligatory exercises and their fighting preparedness and ability to wield arms were tested during special parade. After the Russian army was repulsed from Warsaw the idea was born to create a separate military unit composed of Jewish volunteers. This idea was backed by the commander in chief of the Insurrection, Tadeusz Kosciuszko. *"Nothing can convince more the far away nations about the holiness of our cause and the justness of the present revolution,"* he wrote in a Statement on the Formation of a Regiment of Jews, *"than that, though separated from us by their religion and customs, they sacrifice their own lives of their own free will in order to support the uprising."* The Jewish regiment under Colonel Berek Josielewicz took part in the fighting during the storming of the Praga district of Warsaw by Tsarist troops on 4 November 1794. With the blood shed in this war they documented the loyalty of the Jewish population to the cause of the revolution and the slogans it upheld—equality and fraternity.



## Three Generations of the Gottesman Family

Mendel Gottesman was born in Munkacs, Hungary in 1859. He came to the United States in the 1880s where he pioneered in the paper and pulp industry, and later founded and became president of an investment banking company. Gottesman founded and supported several *talmud torahs* on the Lower East Side of New York, particularly between the 1890s and 1915, during which time he became associated with the forerunner of Yeshiva University, the Isaac Elchanan Theological Seminary.



In 1917 he organized the Gottesman Tree of Life Foundation, through which many of his charitable activities were carried out, including granting scholarships to Yeshiva University students. He served as treasurer of Yeshiva University for many years and as president of the Yeshiva Endowment Foundation, which he conceived and established from 1928 until his death in 1942. The medal commemorates the Mendel Gottesman Library dedication at Yeshiva University in 1969. Coincidentally, the Mendel Gottesman Library has been a member of A.I.N.A. for many years, and the SHEKEL magazines are very well received there.

His son, David Samuel Gottesman, was born in Munkacs, Hungary in 1884. He became his father's partner in the wood pulp industry and later developed his own companies in that business and in investment banking. In 1941 he established the D. S. and R. H. Gottesman Foundation to donate funds for higher education, local welfare, Jewish studies and other causes. Among the foundation's charitable contributions were four Dead Sea Scrolls, purchased for the State of Israel in 1955, and the donations of funds in 1961 for the construction of the Shrine of the Book in Jerusalem to house the Dead Sea Scrolls; the building is now part of the Israel Museum.

Benjamin Gottesman, grandson of Mendel, carried on his father's and grandfather's work in both business and philanthropic association with Yeshiva University. A trustee of the university, he was vice-president and treasurer of the Gottesman Tree of Life Foundation, one of the founders of the Albert Einstein College of Medicine of Yeshiva University, president of the Yeshiva Foundation Endowment Inc., and chairman of the Investment and Endowment Committee.



# THE MAN WHO LED ISRAEL TO VICTORY

Levi Eshkol was one of that treasured band of idealists, men and women of the second aliyah, whose faith and sacrifice transformed the neglected land of Palestine into the Jewish State of Israel. Levi Eshkol - labor Zionist leader and the third Prime Minister of the State of Israel - was born Levi Shkolnik, one of nine children to a prosperous Jewish merchant in the Ukraine in 1895. He had a traditional Jewish upbringing and enrolled in a Hebrew high school in Vilna at the age of 16. The 18-year-old Eshkol immigrated to the Land of Israel, then part of the Ottoman Empire, where he tilled the soil, dug drainage ditches and took his turn as watchman or shomer until he volunteered for the Jewish Legion of the British Army during World War I. Later, he joined the group which founded Kibbutz Degania Bet, combining manual labor with political activism. He was among the founders of the Histadrut - General Federation of Labor, where he became involved in labor issues and later in the promotion of cooperative agricultural development.

In 1937 Levi Eshkol played a central role in the establishment of the Mekorot Water Company and in this role was instrumental in convincing the German government to allow Jews emigrating to Palestine to take with them some of their assets - mostly in the form of German-made equipment. He served as Mekorot's managing director until 1951, introducing a system of countrywide water management which made intensive irrigated farming possible. His endeavor culminated in the ambitious National Water Carrier project, which became operative in 1964, during Eshkol's tenure as Prime Minister.

A member of Haganah's high command, he engaged in arms acquisition prior to and during the War of Independence and in 1950-51 served as Director-General of the Ministry of Defense, where he laid the foundations of Israel's defense industries. In 1951 Eshkol was appointed Minister of Agriculture and Development, and from 1952 to 1963, a decade characterized by unprecedented economic growth despite the burden of financing immigrant absorption and the 1956 Sinai Campaign - he served as Minister of Finance.

Between 1949 and 1963, Eshkol also served as head of the settlement division of the Jewish Agency. In the first four years of statehood, he was also treasurer of the Jewish Agency, largely responsible for obtaining the funds for the country's development, absorption of the massive waves of immigrants and equipment for the army. When Ben-Gurion retired from politics in 1963, Levi Eshkol - with experience as a Haganah member and a



cabinet minister - succeeded him as both Prime Minister and Minister of Defense.

In 1964, Eshkol made the first state visit of an Israeli Prime Minister to Washington, laying the foundation for the close rapport that has existed between the two countries ever since, and in 1966 he visited six African nations. But his most significant diplomatic achievement was the establishment of diplomatic relations with West Germany, a process which had been initiated by Ben-Gurion. He also secured military assistance from Germany, underscoring Germany's moral commitment to supporting Israel. A master of internal politics, Eshkol succeeded in forming the "Alignment" (a merger of rival Labor factions) and leading his party to victory in the 1965 elections. In 1964, in a conciliatory gesture, he also ordered that the remains of Labor's fiercest political rival - Ze'ev Jabotinsky, founder and ideological leader of the Revisionist movement - be brought to Israel and re-interred in a state funeral on Mount Herzl in Jerusalem. Thus, Eshkol honored Jabotinsky's last will, written in 1935, requesting that his remains be transferred to Israel "only on the instruction of a future Jewish government

The 1967 Six Day War with its stunning military victory, was undoubtedly the highlight of Eshkol's six years as Prime Minister. In the tension-filled days prior to the outbreak of war, Eshkol appointed retired General Moshe Dayan as Minister of Defense. He then formed Israel's first national unity government, which included opposition leader Menachem Begin.

After the war, Eshkol's diplomatic efforts succeeded in obtaining sophisticated American weaponry, including advanced aircraft, for the IDF, a change from the situation in the 1950s when almost all the IDF's weaponry was bought in Europe. After the Six-Day War, he initiated talks with Palestinian leaders in the administered areas, in an effort to promote a neighborly relationship, and ultimately, peace. Levi Eshkol died in office in February 1969 of a heart attack, at the age of 73.

On January 4th, 1968, Levi Eshkol and his wife visited the United States where they spent two days at President Lyndon D. Johnson's ranch in Texas discussing world events. One week later, at a dinner hosted at the Waldorf Astoria Hotel in New York City by the sponsoring committees of National Jewish Organizations, Levi Eshkol was presented with a medal minted to coincide with his visit to the United States. The American Israel Numismatic Association (A.I.N.A.), created towards the end of 1967, issued its first medal, which serves as the numismatic illustrations for this article.



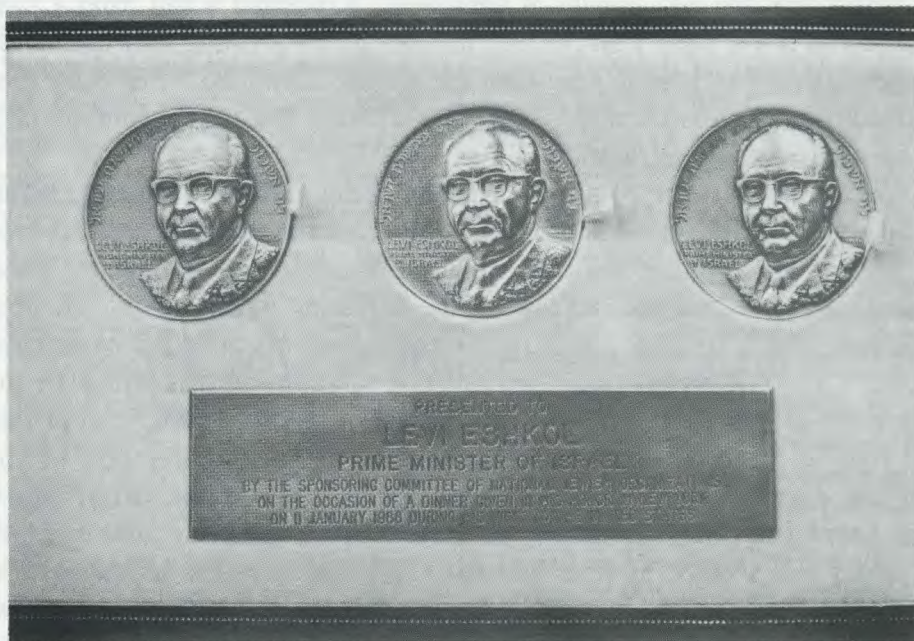


**OBVERSE:**

The Prime Minister's likeness, and the words "Levi Eshkol, Prime Minister of Israel" in both Hebrew and English.

**REVERSE:**

The reverse features a map of Israel, the Menorah and the words "The Six Day War, 5-10 June 1967."



A close-up of the presentation cases containing gold, silver and bronze medals. These medals are all numbered with Number 1 on their edges and are all two inches in diameter. The gold is the only piece of its kind, and the silver medal has an additional numismatic rarity, being the only two inch diameter silver medal.



OTTOMAN SULTAN, BAYAZID II, BEFRIENDS THE SPANISH  
JEWS EXPELLED BY FERDINAND AND ISABELLA  
A GOLD ALTOON OF A.H. 886 ATTRIBUTED TO BURSA MINT.

by Joel Hettger

I recently had the opportunity to attribute an Ottoman gold altoon struck in Bursa (also pronounced Brusa and Birsä). In October 1991, while travelling in Turkey, an American tourist was given an unidentified Islamic gold coin as a token of friendship. Although Turkey is a predominately Islamic nation, very few of its inhabitants can read the Arabic script that was used to write Ottoman Turkish prior to the mid-1920s. Upon her return to the United States the American tourist first took the coin to the Smithsonian Institution for identification; however, the recent untimely death of Raymond Hebert resulted in a paucity of knowledge of Islamic numismatics for the remaining staff of the coin department. They recommended trying the Freer/Sackler Galleries of the Smithsonian or the Near East Section of the Library of Congress. The Freer/Sackler staff was unable to identify the coin as it was heavily patinated (it had apparently been found in the ground next to copper coins); thus, the Library of Congress was the last avenue of approach. I received a call from a long time friend in the Near East Section indicating that a young lady had in her possession a gold Islamic coin that she wanted identified. The long time friend knew of my interest in Islamic numismatics, and thus encouraged her to contact me about attribution of the coin.

When I first saw the coin I immediately recognized the Arabic numerals indicating a date of 886 A.H. or 1482 C.E. After the coin had been allowed to soak in lemon juice, the obscuring green patina was completely eliminated. Now the task became reading the intriguing Arabic script. The first reference that I consulted was the British Museum catalogue of oriental coins, v. 8. The preface indicated the first gold altoon was struck by the Ottomans in 883 A.H. The coin is identical to #145 of BMC except that the mint is Birsä in lieu of Constantinople. The transliteration of the obverse inscription is *Daribu'n-nadri sahibu'l'izzi wa'z-zafari fi'l-barri wa'l-bahri*; this can be translated as, Striker of the glittering gold and lord of might and victory by land and sea. The transliteration of the reverse inscription can be read as *Sultan Bayazid ibn Mehmed Khan az nasrahu zarb Birsä 886 sanat*. This is translated as Sultan Bayazid son of Mehmed Khan may his victory be glorious struck Birsä 1482 C.E.

The Dictionary of the Middle Ages. New York, Scribner, 1989, tells us, "Through most of his reign, Bayazid concentrated on developing the



administration of the lands conquered during previous reigns, tax farms (*iltizam*) and fiefs (*timar*) being the principal administrative units of government. Previous conquests had been financed by disruptive methods, such as confiscation of the properties of rich merchants and religious foundations, as well as by debasing the currency, actions that had created economic disorder and social and religious discontent. Bayazid remedied the worst results of these policies by restoring the confiscated properties and issuing new gold and silver coins of high quality. Bayazid II was born in 1447 C.E. and died in 1512 C.E.; he ruled from 1481 - 1512."

I contacted the American Numismatic Society in New York to determine if their holdings contained this coin; they informed me that their holdings consisted of two gold altoons of Bayazid from Constantinople and one from Siroz, also spelled Serez. Anton Schaendlinger's Osmanische Numismatikk, Braunschweig, Klinkhardt & Biermann, indicates gold altoons from Constantinople and Siroz, but not Bursa. The coin appears to be unpublished as Schaendlinger's work is the most thorough work on the subject incorporating many cross references and charts and tables by mint and sultan.

The Encyclopedia Judaica, Jerusalem, 1978 tells us, "After the expulsion from Spain and Portugal, great numbers of Jews streamed into the Ottoman Empire, and settled in various towns of the Balkans and Anatolia. Sultan Bayazid issued an order to the governors of the provinces not to refuse Jews entry or cause them difficulties, but to receive them cordially. Immanuel Aboab attributes to Bayazid the famous remark that the Catholic monarchs (Ferdinand and Isabella) were considered wise, but wrongly so since they impoverished Spain (by the expulsion of the Jews) and enriched Turkey. During the reign of Bayazid the position of rabbi in the capital was held by R. Moses Capsali, who was succeeded by R. Elijah Mizrahi. Joseph Hamon was the sultan's physician and influential at court."

Stanford Shaw's The Jews of the Ottoman Empire and Modern Turkey sheds some more light on this plight of the Jews. "In 1483 alone, thirteen thousand Jews were executed by order of the Chief Inquisitor, Fray Thomas de Torquemada, who himself is said to have been of Jewish origin. During the next decade thousands more suffered the agonies of torture and death while resisting his agents. The defeat of the last Muslim dynasty in Spain, with the Christian capture of Granada on 20 Jan 1492, brought to an end 781 years of Muslim rule and doomed Spanish Jewry. The final expulsion of Jews from Spain and Sicily, decreed by Ferdinand and Isabella at the Alhambra on 31 March 1492, and their forced conversion and subsequent expulsion from Portugal starting with the decree of 5 Dec 1496 were only culminations of what had been going on for at least three



centuries. When the Ottoman Sultan Mehmed II Fatih (The Conqueror) captured Constantinople and brought the Byzantine Empire finally to an inglorious end in 1453, his armies broke into the city through one of the Jewish quarters and with the assistance of the local Jewish population who, as at Bursa and Edirne, were overjoyed at the opportunity to throw off their Greek oppressors. At first all of the Jews of Bursa were Romaniote or Greek speaking Jews who had escaped from the Byzantine Empire, but later they were joined by Ashkenazis from France and Germany as well as Sephardic Jews from Spain and Portugal, making Bursa into an early model of what was to follow of Jewish life in Salonica and Istanbul.

Bayazid's reign was to see the rise in Persia of the Safavid dynasty under the leadership of Shah Ismail who resuscitated the Shi'ia creed and made it the defacto state religion of Iran which has continued to the present day.

The Dictionary of the Middle Ages tells us that Shah Ismail, b. 1487, died 1524, ruled 1501 - 1524, led a combined religious and military effort to conquer the states that had arisen in Persia since the time of Tamerlane and to send Muslim mystic preachers into Anatolia to appeal to the Turkoman nomads, who always resisted whoever ruled in Constantinople. Bayazid did little about this threat to Ottoman rule in the East, not only because of his preference for peace but also because of his own mystic proclivities. Not much has been written about the fate of Persian Jews under Shah Ismail; however, there is no reason to believe they were persecuted. The Jews had been living in Persia since the time of Esther and Mordecai and had often married Sassanian kings. The accession of Bayazid II marks a major juncture in that Turkey continued to follow a basically secular orientation while Iran's orientation was almost always absorbed with the clerical realm of the Shi'ia mullah. Ottoman Turkish coinage written in the Arabic always contains secular inscriptions while Iranian coinage always contains references to Ali, son-in-law of the Prophet Mohammed and preeminent in Shi'ia dogma, until late in the 19th C. C.E. The reign of Shah Abbas is an exception to this in that the court at Isfahan was ebullient and many nations of Europe maintained embassies there. Relating to Armenia, Persia under Shah Abbas brought many Armenians to Iran and settled them near Isfahan in 'Djulfa Noa' or New Djulfa. Persia historically embraced Armenia as 'Chukhur-e Sa'ed' or 'Prosperous Chukhur'. Chukhur referred to Persian Armenia as opposed to Turkish Armenia. Turkey's history in Armenia is one of the darkest periods in recorded history.

In any case, the Islamic coinage of the Ottoman Turks and the Persian Safavid, Afshar, Zand, and Qajar dynasties is complex and intriguing as far as the disputed Caucasus. But that is another numismatic story.



## Sultan Bayezid II



A Gold Altoun of A.H. 886 Attributed to Bursa Mint (20X magnification)



## City Coins of Ancient Israel and Transjordan

by David Hendin

Even before the first Hasmonean coins were struck, a few important cities in ancient Israel issued their own coins. But the vast majority of city coins were issued after Augustus, when Roman authorities gave minting privileges to certain cities. Such powers were granted to promote both loyalty to Rome and commerce in the area. City coins also developed as a means of local economic, political and cultural expression.

Thirty-eight cities of ancient Israel and Transjordan issued coins. This is not a large number in comparison to more than 350 cities in Asia Minor and around 90 more in Greece and its islands. Most city coins were issued between the late first century and middle third century C.E. Although coins were minted in several cities of ancient Israel prior to the first century, these were either major official coins or provincial coins, and not local issues. Thus even if they were struck in specific cities, they are not usually referred to as city coins *per se*,

The city coins circulated in ancient Israel together with other coins of the area. City coinage came to an end during the reign of Gaius, about 268 C.E. when the economy changed so much that the value of the bronze was greater than the nominal value of the coins.

Most city coins of ancient Israel carry Greek rather than Latin inscriptions, evidence that Greek was still spoken in the area at this time. Frequently, the city coins bear the portraits of the emperors under whom they were issued. However, the coins are not dated by regnal years, but mainly according to eras of each individual city.

The series of city coins of ancient Israel can be read as history books. Referring to the large number of coins struck by the cities of the Roman Empire. M. Rostovtzeff observes that they "supply us with first-class information on some important points in their political, religious and economic life. These sources have revealed to us not only the external appearance of many ancient cities but also the main features of every aspect of their life - their walls, streets, gates, public places, public and private buildings, on the one hand, and on the other their municipal organization, their income and expenditure, their wealth and their sources of wealth, both public and private, their religious beliefs, their amusements and their intellectual interests."



### Abila (Abel)

*It happened with a water-channel in Abel that they used to draw from it on the Sabbath by the consent of the elders. (Mishnah, Erubin, 8:7)*



Abila-Æ 25mm of Lucius Verus

Even though Abila is not mentioned by Pliny among the cities of the Decapolis, it is attributed to this group. The reason is an inscription found in Tayibeh which suggests the connection. It was one of the cities conquered by Alexander Jannaeus and later by Pompey; thus it is dated from the Pompeian era beginning in 63 B.C.E.

The name Seleucia is also affiliated with the city, because it was conquered by Antiochus III in 198 B.C.E. During the reign of Nero, Abila was among the territories given to Agrippa II. Early coins of Abila show a bunch of grapes, which were among its main exports.

### Adraa (Edrei)

The Biblical Edrei, Adraa stood on the banks of the Yarmuk River. Adraa's era began in 106 C.E., when the city was made a part of the Province of Arabia. Some coins of Adraa show the sacred stone of the DuSares, an Arab-Nabataen god related to Dionysos. Another important deity on Adraa's coins was the Yarmuk River God. Adraa began issuing coins under Antoninus Pius and continued until 257 C.E. under Gallienus.

### Aelia Capitolina (Jerusalem)

*Pray for the peace of Jerusalem: May they prosper that love thee. Peace be within thy walls, And May prosperity within thy palace.*

(Psalms 122: 6, 7)



Aelia Capitolina-Æ 24mm of Hadrian





Aelia Capitolina was the name of Jerusalem for several hundred years, from the end of the Bar Kochba War to the Arab conquest of the land in the seventh century. When Titus succeeded in destroying the *Temple* in 70 C.E., the Jewish community was dispersed from the city. A camp of the Tenth Roman Legion was established upon the Temple Mount. However, Jerusalem was again occupied by Jews in 132 C.E., at the beginning of the Bar Kochba War.

Among other things, this revolt had been sparked by Hadrian's decision to rebuild the city as a Roman colony to be called Aelia Capitolina. The name was derived from the fact that Hadrian intended to (and did) build a temple to Jupiter Capitolinus in the city. Aelius was a family name of Hadrian's (Aelius Hadrianus).

Aelia Capitolina was probably not established until after Bar Kochba and his men fell in the battle of Betar in 135 C.E., although it was founded earlier, during Hadrian's visit to the Land of Israel in 130 C.E. Once the city was renamed, Jews were forbidden to even approach it, except perhaps on the Ninth of Ab, anniversary of the Temple's destruction. Hadrian populated the city largely with legionary veterans.

Aelia Capitolina issued its own coins from about 135 C.E. until the reign of Valerian (253-260). Aelia's coins are rich with the symbolism of the Sixth and Tenth Roman Legions, including the boar, the galley and the eagle. Other gods as well as temple facades are commonly found. Many Jewish coins were also minted in Jerusalem, but of course they are not included in the "City Coin" series.



# CLUB BULLETIN

DONNA J. SIMS N.L.G.

*Editor*

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**INS OF LONG ISLAND** – Program study topics at the September meeting were Rosh Hashanah and recent acquisitions. It was decided by the board that anyone bringing in a new member would get his annual dues free, two members would be two years free, and so on. For the October meeting, the main study topic was banknotes.

**INS / ICC OF LOS ANGELES** – An AINA slide program entitled "Numismatics from the Beginning" was shown at the September meeting. This program was put together and hosted by Stan Yulish. It was also announced that after many years of being co-editors of "The Oracle," Murray and Syd Singer have retired. To step into their place is Avi Elias as the new editor. Congratulations Avi and good luck. "A History of the Knesset with Numismatic Links" was the program title at the October meeting. (I plan on making the next meeting this week.)

**INS OF MICHIGAN** - Arnold Shay was the speaker at the September meeting talking about the latest acquisitions to his collection of coins, stamps and documents of the Holocaust. The main topic of his presentation was paper money of the Lodz Ghetto. He reviewed various government documents, giving insight on how and why this currency was used. Giselle Naichouler Feldman was the special honored speaker at the October meeting, "A Child Hiding in France" her topic. Giselle was one of the French "hidden children" who survived the WWII Holocaust (she was hidden in a Catholic clinic for sickly French children; the clinic itself was located in a famous castle originally owned by General Lafayette.) Giselle also told about her coming to America and ending up a teacher in Detroit.



**INS OF NEW YORK** – Study topics for September were the letter “C”, topic – grapes; calendar – Rosh Hashana, Yom Kippur, Sukkot, Hoshana Rabbah, Shemini Atzeret and Simchat Torah. For October, the letter “D,” topic – vine; calendar – Columbus Day and Balfour Day. As usual, new acquisitions are always in order. Members are challenged monthly to bring a numismatic item in each category. Something totally different happened in November. Members were treated to a “field trip” to the American Numismatic Society at its new home. Andrew Meadows, Curator of Greek coins at the British Museum, was the honored speaker. One of Mr. Meadows topics of discussion was “The Euro: Can it Work? – Historical Perspectives on Monetary Unions.”

**BUY / SELL / TRADE** – No new submissions since the last issue. Remember, all inquiries should be addressed to me at the address shown on the previous page, along with an SASE. Please include your name, mailing address and phone number (to be used only if necessary and will not be published) and your list of items to sell and/or trade, or your list of wanted items. Let’s keep this feature going.

**MOMENTS IN THOUGHT** – Trust in good, but lock your car.... A loving atmosphere in your home is so important. Do all you can to create a tranquil harmonious home.... In disagreements with loved ones, deal with the current situation; do not bring up the past.... Never interrupt when you are being flattered.... Mind your own business.... If you make a lot of money, put it to good use while you are living; that is wealth’s greatest satisfaction.... Remember, not getting what you want is sometimes a stroke of luck.... Remember that your character is your destiny....Pray. There’s immeasurable power in it. Enjoy the moment, Yesterday is history, Tomorrow is mystery, Today is a gift, that is why we call it the present.... (author(s) unknown)

**COMMENTS FROM DJS:** By the time this issue reaches you, it should be 2000 loud and clear and the Y2K bug long gone. As we venture into the new century, do not forget to reflect on what the last century meant to you and your family. Hope one and all had a wonderful holiday season. With the New Year in full swing, make sure you make a personal challenge of attending your monthly INS meetings (myself included). Once again, best of wishes to one and all for 2000. Be well, be happy...





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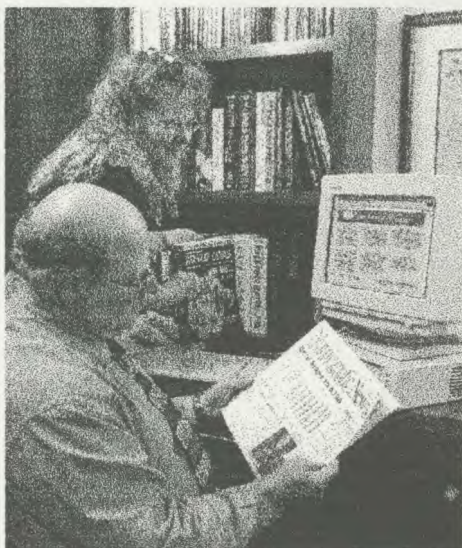
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